

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

"LIGHT, MORE LIGHT!"—Goethe.

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## NOTES BY THE WAY.

Contributed by the Editor.

Camille Flammarion, whose name is of world-wide celebrity, has committed himself to this:—

In the normal state, when we wish to write a sentence, we mentally construct that sentence—if not the whole of it, at least a part of it—before writing the words. The pen and the hand obey the creative thought. It is not so when one writes mediumistically. One rests one hand motionless but doctile on a sheet of paper, and then writes. After a little while the hand begins to move, and to form letters, words, and phrases. One does not create these sentences, as in the normal state, but waits for them to produce themselves.

I am able to say something about this, for the reason that five years of my life were occupied at little else. Mr. Underwood, in the "Arena," says:—

With some it is necessary to give attention to the writing, else it becomes incoherent; but others write just as well or even better when their normal mental powers are otherwise employed.

Now, I wrote a great deal, some of which has been given to the world, without any consciousness whatever on my part. Of the quality of the writings other people must judge; but there is one thing quite certain, and that is, that I had no conscious effort in their production. I occupied my mind with a newspaper, a novel, and even with Aristotle, but the hand went on automatically providing what was outside of my conscious brain. In the course of this writing I argued and maintained my own ground against my interlocutor. The arguments suggested by him were quite apart from my own consciousness. My replies to him were just those which I should have made in my normal state, neither better nor worse.

I am interested in Mr. Underwood's article because he raises the question which Mr. Myers has raised in his paper on the "Subliminal Consciousness." He says, "the writing is not in fact automatic." As a matter of fact "automatic actions are those the frequent repetition of which during a long time has caused the nerve groupings to become closely organised in the brain centres." If that means that I, for example, was not aware what I was doing, it is not true: for I was perfectly aware of the fact that I was reading "Aristotle" when my hand was writing. There must, therefore, have been some activity of my brain which mastered the abstruse bit of "Aristotle" while my hand wrote that of which I was entirely unconscious. Mr. Underwood refers to Charles Richet, Professor of Physiology in the Faculty of Medicine in Paris, who has advanced the hypothesis of an "unconscious" which gives attention, perceives, reflects, reasons un-

known to the conscious self." He adds that "this supposition in no way helps to explain thoughts and movements which show consciousness as evidently as does ordinary writing or speaking." The fact is that they are so far from explaining that they are only darkening counsel by words without knowledge.

Mr. Underwood refers to me in terms of great courtesy as having "written automatically" precise statements of facts subsequently verified and found to be exact, such facts being demonstrably outside of my own knowledge. He adds that this is also the experience of Mrs. Underwood. He alludes also to Dr. von Hartmann in his "Der Spiritismus," a work reviewed in "LIGHT," respecting which work he says that he "cannot regard this as anything more than a mere fanciful hypothesis, though an ingenious one, with which some of the psychical experiences are consistent enough." Mr. Underwood thinks that we should at least acquaint ourselves with the conclusions that have been reached by French physiological psychologists. Mr. Underwood might well make acquaintance with Mr. Myers's article to which I have already referred, for he seems to me to have exhausted the subject, and at the same time to have proved that the theory of the Spiritualist is the only one that will cover the ground:—

Those who have accepted the spiritistic theory to account for automatic writing, or are investigating the subject, should at least acquaint themselves with the conclusions which have been reached by French physiological psychologists. Ribot classes automatic writing with the phenomena of double consciousness. He advances the theory that organic individuality is the basis of all the different forms of personality; that the Ego is the resultant of a cohesion and co-ordination of states, conscious or unconscious: that certain states of consciousness, by reason of alienation, may come to be regarded by the Ego as no part of itself, but as objective, and as a distinct, independent foreign existence. There are thus two Egos existing in the same person. It is certain that we have authentic records of patients who, at certain critical periods, passed into the condition of secondary consciousness which lasted months, and was connected by memory, not with the ordinary consciousness, but with the previous secondary consciousness. There was, to all appearances, entire lack of fusion between two periods of psychic life. Facts like these lead Binet to assume that there may exist in hysterical persons two rational faculties that are unknown to each other. Indeed, after referring to the case of Férida, described by Dr. Azam of Bordeaux, and others who presented two successive lives with two different characters and two different chains of memory, Binet says: "We have established, almost with certainty, in fact, that on such subjects there exists, side by side with the principal personality, a secondary personality, which is unknown by the first; which sees, hears, reflects, reasons and acts."

On this I have to remark that there is nothing in this theory which explains or accounts for my own experiences. It does not, for instance, account for the conveyance to my mind of that which was entirely foreign to my previous knowledge. Mr. Underwood calls persons who have my experience a "patient" and a "hysterical person." I am neither one nor the other. Five of the best years of my life were spent in studying this matter. I am familiar with the works of Ribot, Binet, and Richet, and am able to say as the result of the careful study of them that they



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do not explain to me what I should like to have explained. There is a *vera causa* for all these things, and it seems to me that to import new causes is a waste of energy. Surely we know that those whom we call "spirits" do communicate with us. Is it not much more likely that this so-called automatic writing is one of the methods by which they do communicate? I should stultify myself if I doubted it, and these various methods of the interpretation of facts are useful only because they prove that the old interpretation is true.

Mr. Underwood says that "most automatic writers are entirely normal when they write, many of them are in health, have never been hypnotised, have never suffered mentally from any physical derangement: the intelligence that directs the hand is not a partial or incomplete personality, but an intelligence equal to that of the person whose hand is moved." Anyone who has read my "Spirit Teachings" must be aware of that: and the concurrent belief of Spiritualists, though I do not adopt all the theories that they give utterance to, justifies me in saying that anyone, whether hysterical or no, had better pay attention to these things before passing a judgment which I humbly think I am qualified to do. The fact is that I have studied it, and other people write about it. That is the difference between us. When a man has spent five years in the close observation of all these things he is better able to say whether there has ever been a soul that returned to earth, whether there is any "agency of discarnate spirits," which Mr. Underwood says is clearly nothing of the kind.

Any analogy drawn between these experiences and dreams is futile. I suppose—or, at least, I am told on respectable authority—that "we are such stuff as dreams are made of." I don't know what that stuff is. At any rate I am not prepared to allow myself to read dreamland into my daily life, or to listen to anybody who proposes to do it. Mr. Underwood concludes with a passage, which I take the liberty of quoting:—

A very common statement is to the effect that so-called automatic writing is one of the forms in which neurosis manifests itself; but this explains nothing, for neurosis is a term of such wide meaning that it cannot be applied exclusively to any class of psychical activities. Many writers, from Seneca to Lombroso, Moreau, and Ribot (not to mention Dryden), have written in regard to the relationship between genius and insanity. J. F. Nesbit, in his recent work, "The Insanity of Genius," applying what is now known in regard to the localisation of brain functions and the kinship of many mental and nervous disorders to the life histories of hundreds of the greatest geniuses, reaches the conclusion that genius and insanity, although at opposite poles of the intellect, are but different phases of neurosis; that genius, whether considered as the creative gift in literature and art, or that native ability which is necessary to excellence in any given sphere of thought or activity, is a manifestation of nerve energy due to nervous sensibility of, or lack of balance in, the cerebro-spinal system; that all special aptitudes depend upon the fact that certain areas of the brain have a greater supply of nerve force than other areas, and possess, therefore, more vivid recollections and more enduring records. "Both the man of genius and the madman owe their thought and action to the excessive stimulation, the depression, or the excitability of certain regions of their brain." The difference between them is not in the degree of susceptibility, but in the area that is supplied with nerve force. The explanation of the genius of Shakspeare is that he was a victim of neurotic disease! And yet of genius Oliver Wendell Holmes says, it is "the Zeus that kindled the rage of Achilles; it is the muse of Homer; it is the demon of Socrates; it is the inspiration of the seer; it comes to the least of us as a voice that will be heard; it lends a sudden gleam of sense and eloquence to the dullest of us all; we wonder at ourselves, or, rather, not at ourselves, but at the divine visitor who chooses our brain as his dwelling-place, and invests our naked thoughts with the purple of the kings of speech or song."

I do not accept the spiritistic hypothesis, but I know of no other hypothesis that is satisfactory in helping us to explain the facts. Automatic writing belongs to a class of phenomena, the investigation of which may show that personality is larger and more inclusive than we have believed.

"I entirely agree with you," says a well-known man of science in a private letter, "that there are latent powers in the human personality more profoundly significant, more vastly comprehensive, than are expressed in the common run of life by our discursive thought and action." The significance and comprehensiveness of these powers can be understood only by a study of all the facts of that class to which automatic writing belongs. I believe that automatic writing has been an important factor in the world's religious thought and history; that in Egypt, India, and Judea it was believed to be communications divinely dictated or inspired; and that in modern times it has led to belief in spiritual revelations and to the inauguration of great religious movements. The phenomenon should be no longer ignored, but should be made the subject of the most careful and thorough scientific examination.

#### MRS. M. E. WALLACE IN LONDON.

Mrs. Wallace, a prominent medium of New York U.S.A., is now in London. Mr. Colby favours us with a note of introduction, in which he speaks in high terms of Mrs. Wallace's work. When at Washington recently Mrs. Wallace was tendered a public recognition of her work, and the following address was presented:—

DEAR FRIEND AND SISTER,—Your numerous friends in Washington, who are represented in small part only in this happy gathering, brought together by our thoughtful hosts, mindful of your great devotion to every good cause, especially the cause of Spiritualism, take this occasion to renew their expressions of pleasure at greeting you, and of listening to tender words of counsel and spiritual wisdom from your lips.

Your presence among us is, as it always has been, a great blessing, quickening and inspiring us to greater exertions in the cause which is dear to us.

We recognise in you, dear friend, a gifted child of the spirit—one to whom it is given to comfort those who mourn, to encourage those who falter, and to confirm those who waver.

Your mission seems to be well defined—and it is to voice with grace, tenderness, and wisdom the sweet lessons of that life which are spiritual, and which do not cease when death releases the earthly bonds.

You bring to us with peculiar pertinence and charm tidings of our loved ones who have ascended out of mortal limitations into the larger freedom through the thoroughfare of death.

This blessed work is, and has been for years, your daily task, with a fulness of purpose and consecration which endear you to all who know you.

We have learned that you soon expect to visit England, prompted thereto chiefly by the great desire to bear messages of comfort and peace to certain friends who dwell in our mother country. We congratulate our friends across the water in advance upon the good cheer that your visit will give to all who may have the happiness to meet you, and who may receive the lessons which your exalted guides never fail to impart to those who are ready to embrace them.

To such as you, dear sister, the world owes more than it will readily acknowledge, for by your consecration and spiritual gifts you bring from the realms of spirit sweetest tidings of those who have left us for a season, and whose absence we mourn. Therefore it is that we who know and love you commend you to all who love the truth, and to all who in sincerity of heart are seeking for truth.

Our prayers and our blessings will accompany you wherever you go; and we shall anticipate your return to your own country and loved ones with the hope of again welcoming you among us, clothed with the power of the spirit, and of being permitted to sit down with you, as on this delightful occasion, in heavenly places.

It would be most agreeable to us to know that Mrs. Wallace should meet with all hospitality at the hands of English Spiritualists.

POWER OF CHOICE.—The power of choice, like every other power, grows by exercise and withers with neglect. Every time a choice is made promptly and decisively it is easier to make the next; and where there is but little call for the exercise, the faculty will naturally diminish. Where scrupulous care is taken to develop the judgment and conscientiousness, and none at all to exercise the will-power, of course the former will override the latter and usurp its province. Instead of this, there should be place made from the earliest years onward for continual and oft-repeated choices.



### WHY DOES THE HIGHER NEED THE LOWER?

I have carefully studied the reply of my friend "C.O.M." upon the argument from sleep brought to bear upon the doctrines of Re-incarnation and Devachan. I recognise at once the truth in a great deal of what he says. But there still seems to me to be some value in the points I urged. The difference between the deep sleep experience and that which, it is asserted, may be ours with regard to Devachan is, that after deep sleep we infallibly wake to a full consciousness of being the same as we were before the deep sleep. If the day is an incarnation, and the night is Devachan, and the next day a Re-incarnation, then it is surely clear, either that in the incarnation I ought to remember very many past ones (just as on waking I remember very many past-wakings of days), or else there is a distinct absence of true analogy in the illustration. It would possibly be truer if we made the night with its deep sleep one incarnation, the day Devachan, and the following night another incarnation, for there is no difficulty in speaking of one's deep sleep self as being thoroughly and wholesomely lost to present consciousness when one wakes. But then, this is somewhat a reversal of the usual way of putting it, and such a Devachan would be quite active enough, and sufficiently full of capacity for experiencing, to harmonise with my own idea.

I doubt very much whether waking and rest are true correlatives. Rest seems to me to involve alternation, and its contrary to involve monotony. The swing of a pendulum is a true figure of the highest rest, and we have only to introduce a movement of the fulcrum in a dimension at right angles to this swing of the pendulum to see how even the two movements of the swing, taken in one state, a state of swing, need never become monotonous, because thus they never swing over precisely the same point twice. The Unity teachers would call attention also to the moment at the end of each oscillation, when the bob was, as we say, at rest; and urge that true life consists in alternation of swing right and left, and alternation also of swing and repose. It is because I cannot regard rest as doing nothing, experiencing nothing, learning nothing, but only and always as doing the *true correlative contrary*, that I cannot for myself accept the *ordinary interpretation* of the doctrine of Re-incarnation and Devachan.

But the point I set out to reply to in this paper was the question with which "C.C.M." concludes his interesting article: How comes the true Ego, the individuality, to have such a queer dream as is that in which it seems to itself to be the false Ego, the personality? "C.C.M." quotes from "Things to Come": why did he not quote also the reply therein suggested to this very question? To give this reply was the main purpose with which the article in question was written; but perhaps I can put it now more clearly than I was able to then. The cause we are inquiring about is, I take it, the final cause. Perhaps I may be allowed, for the sake of clearness of definition, to use representative expressions. Let us call the sum of Being, the All, the Unmanifest,  $x$ , and let us suppose this to be gone forth into an infinitely extended manifestation; each manifestation having a dual nature, and consisting of a higher consciousness, a true self, an individuality; and a lower consciousness, an apparent self, a personality. Let us call the true self  $x$ , and the personal self  $\frac{x}{n}$ . The conditions assumed are that it is the aim of  $\frac{x}{n}$  to evolve into  $x$ ; and that when every  $\frac{x}{n}$  has become  $x$ , the summations of every  $x$  will give  $x^n$ —assuming, as we do, that there are an infinite number of manifestations.  $X^n$  has, therefore, a double value, first, as the unmanifested spirit, and, second, as the spirit which is the summation of all its own manifestations; but the same symbol may in the present argument represent two ideas without any fear of confusion.

Then the question is a double one. Why should  $x^n$  (as a unity) appear in diversity as an infinite number of  $x$ 's? and why need  $x$  even suppose itself to be  $\frac{x}{n}$ ?

Now, it is an intuition with me that there can be but one answer to this question. The one suggested by Boehme and every other mystic. I cannot *demonstrate* it, because it is one of those self-evident things which are found to be so sure that they do not submit to demonstration. This answer is that the necessity for this process is in some way or other connected with the attainment of delight. Delight is an emotion, a sensation; it may be on one or many planes, but on all planes it is of this nature. From this it follows that the question, Is it real? can never be asked. You might as well ask, "Is what is what is?" Now, we know as a fact that two elements must be combined in order that delight may be felt. These are fact and faculty. Fact alone cannot give the realised consciousness of delight, as is proved by every depressed and pessimistic person. There can be nothing in God's universe that, from the divine point of view, can be a just cause of depression; but ignorance blinds us to the true fact: therefore, along with the fact, there must be the faculty to apprehend and appreciate that fact. Now, we know again that, as far as our consciousness goes, this faculty to appreciate is mediated to us by experience of a contrary. Apart from such experience it is indeed possible *to be* anything, but not to be *conscious of so being*: and apart from consciousness there can be no delight, for delight consists in consciousness.

Now, I put it to all reflective minds, is there not in this consideration a perfectly reasonable explanation of how a necessity for an experience of sorrow might arise, seeing that it is clear that apart from such an experience there would be no possibility of experiencing delight? When my friend asks how comes the true ego to have such dreams, I can see for myself a very cogent reason. How does  $\frac{x}{n}$  differ from  $x$ ? In actuality, or in consciousness only? Surely only in consciousness: that is, from the human point of view. From the divine point of view we know that no evolution is requisite or possible, and in my view  $\frac{x}{n}$  exists for the purpose of bringing  $x$  into a consciousness of the divine joy and delight of being  $x$ . Of course  $x$  is  $x$ ; but, humanly speaking,  $x$  does not know himself as  $x$  until, by seeming to know himself as  $\frac{x}{n}$ , he knows the grief of lower selfhood; and then, as he gradually evolves out of this and back again towards  $x$ , he knows ever-growing joy in the evolution, until—perfectly at one, and waking from the evil dream in the full likeness of his Source and Cause,  $x^n$ —he is "satisfied with it."

No one would be more thankful than myself for any explanation of how things can be *better* than as here suggested. For of one thing I am assured beyond all possibility of being shaken—that they are either as I have suggested, or better.

G.W.A.

### THE CHILDREN'S HOLIDAY.

The "Fresh Air Fund," of which Mr. Pearson, of "Pearson's Weekly," "The Search Light," and "The Week's News," has the credit, first, the idea, and, secondly, its realisation, affects us by the fact that on July 30th the contributions of our readers will give pleasure to two or three hundred poor children whose acquaintance with bricks and mortar is in advance of their knowledge of the beauties of Nature as it is when man does not meddle with it. This is one of the means that we have chosen to express our view of practical Spiritualism. For to get down to the spirit of Nature is to elevate the spirit of man. The place chosen is Snaresbrook, Epping Forest.

A MAN is not worth much unless his life is absorbed by some great passion for which he cares, for which he thinks, for which he lives. It may be a passion that lifts him; that makes him deeper, higher, broader, better; that lifts him God-ward; that is the spring of a life of service towards his fellow-men.—M. J. SAVAGE.



(June 25, 1900.)

## SOCIAL MEETING OF THE LONDON SPIRITUALIST ALLIANCE.

### MISS ROWAN VINCENT ON PRACTICAL SPIRITUALISM.

The last Social Meeting of the season was held at the rooms of the Alliance on Tuesday evening, the 14th inst. The meeting was well attended.

Mr. Morell Theobald having been called to the chair, Miss Vincent addressed the meeting, speaking *extempore* from notes, as follows:

If Spiritualism is not of practical value to us, in this condition of life as we know it, if it does not make us the better for the knowledge of it, it is as a lamp with the light gone out, a body from which the soul, or life principle, has fled. Great difficulties beset the investigator into Spiritualism; first because he is dealing with forces and energies of which he has little or no knowledge, and secondly because the emotions play so large a part in the investigation. It is true we have affected the best part of man's nature when we have stirred the emotions, but it is better to reach them through the reason—to reach the heart through the head and not the head through the heart. In the early days of the movement, scientific investigation gave us some wonderful phenomena. I am inclined to think we could obtain equally great results now, or probably greater, if we investigated along the same lines. What we really require is a committee of investigation, men and women who would carefully review all results submitted to their notice before giving those results to the world. We also require unity of workers, real federation; and lastly *money* to carry on the cause in the way it ought to be. The small societies in London which are trying, according to the light that is in them, to spread the truths of Spiritualism, are one and all struggling against tremendous odds for want of assistance. This society, which takes the lead of all others in England, should be in a very much better position than it is. It ought to have a building of its own, with a large hall to which the public could be admitted by ticket to hear its speakers. To do all that is really required takes time and money. Some people may call this begging, which I deny. I only point out, to those who *can* assist, the necessity of supporting the cause they believe in. If we learn anything from Spiritualism, we learn the value of this life's experiences, and the necessity of making the best of all that is in it, not leaving everything to the by-and-bye. We learn that we are spiritual beings *now*, with spiritual surroundings, and that the next life is only one step further along the line of progress. It teaches us what our duty is. I know many say it does not require Spiritualism to teach them this; that conscience will always step between them and wrong-doing. I am inclined to think that conscience is rather the result of training and the state of civilisation in which we are born, and only comes between us and the wrong when we have been taught what wrong is. There are a number of objections to Spiritualism. One is, we gain no further knowledge than we before possessed. I think this is a mistake. When we try to come into communication with the next world we are using forces whose enormous energies call into being latent senses of which we had before no idea. One is clairvoyance, the other the sense of touch, called psychometry, which tells us the story of the past. We find that not only have those that lived in the past ages left the impression of their surroundings upon every object with which they came in contact, but they have also impressed upon everything around them their every action, and every thought; building up a mind sphere, an immense inheritance for those races who have followed after them. We learn how we are the outcome of their virtue and vices, how we are indebted to the past for our present surroundings; and, reading by the light of psychometry of the misfortune which led to their fall, we learn to avoid the same mistakes in the present. This sense teaches us to realise the spiritual influence which we of the present time must leave upon the future of the race; our responsibility to one another, to our brethren unborn as well as to our living brothers; it shows the work to be done in the living present, and the certainty of knowing the result in the life to come.

Miss Vincent's address led to a very interesting discussion, in which the Chairman, as did Mr. Dawson Rogers later on, contended that the moral sense was intuitive and not the result of training, although it was modified thereby.

Mr. Donaldson spoke at some length on the value of following up spiritual investigations scientifically, and the harm which the introduction of "cranks" had done to the cause, keeping Spiritualism distinct from other regions of thought and action.

A very impassioned address was then delivered by Mr. Wallace, a member of the New York Spiritual Alliance, who greeted the London Spiritualists in the name of their New York brethren. She spoke obviously under control.

The meeting was brought to a close by an unanimous resolution of thanks to Miss Rowan Vincent, who fitly replied.

The Chairman referred in sympathetic terms to the long-continued illness of the President; but held out the hope that some improvement was taking place in his state and that he might soon resume some portion at least of active work.

### CURES OF DISEASE INDISPUTABLY VERIFIED.

The following account comes to us, and seems worth attention:

It is impossible, says the "New York Freeman," to dismiss as incredible the reports of the miraculous cures effected through the agency of the holy relic of St. Anne, which has been on exhibition in the Church of St. Jean Baptiste, New York, during the past fortnight. The evidence is too strong to be lightly cast aside. Amongst the witnesses who gave positive assurance on the subject there is Monsignor Bernard O'Reilly, the well-known and learned priest and literateur, one of the contributors to the American "Cyclopaedia," a man not at all likely to be the victim of a delusion or to be influenced by "superstition." We have also the testimony of several persons who have been cured almost instantaneously of diseases and infirmities with which they have been afflicted for years, and which had been "given up" as incurable by eminent physicians.

These are not "stories" from mediæval times, or from remote countries, or from ignorant persons. They are events which have occurred within the past ten days here in the city of New York, and which are attested and vouched for by people of education and respectability. They have been subjected to the scrutiny of the American reporter, whose capacity for "hunting up" facts is proverbial. The daily papers have given a number of cases with particulars that will enable anyone who may be doubtful to investigate for himself without incurring greater trouble or cost than a call at a few New York addresses. There is no secrecy in the matter. The happy recipients of the miraculous blessings of the relic are delighted to tell everybody how and where they have been relieved of their bodily afflictions. The deaf have been made to hear, the dumb to speak, the blind to see, and the lame to get up and walk. So we are informed upon authority that cannot be disregarded. Monsignor O'Reilly gives his personal assurance for three cases, which are also otherwise verified beyond the limit of doubt or question.

Under such extraordinary circumstances it is not surprising that the sanctuary of St. Jean Baptiste (St. John the Baptist) has been the centre of attraction for countless thousands for the past fortnight. The church has been, day and night, within and without, the scene of intense religious fervour and excitement, and so great have been the crowds that the services of several policemen have been necessary to keep the processions of visitors in orderly movement into and out of the sacred building.

AMONGST the numerous anecdotes in Mr. J. A. O'Shea's "Roundabout Recollections," here is one about Fred Burnaby, of the Blues, which is a curious instance of presentiment. Between Burnaby and O'Shea there was cemented a strong attachment as they rode "knee to knee" through the sierras of Navarre. "One day," says Mr. O'Shea, "we were chatting about danger, and he declared that he feared nothing particularly, but that he could not help feeling a latent nervousness about his neck. We both laughed, I taking it, as he probably intended, as one of those jokes which are cracked to shorten a tedious road. I understood that he meant playfully to indicate that he was afraid he would be hanged. It is remarkable that he should have succumbed to a wound in his neck—a spear-thrust in the jugular."—"Sunday Sun," June 9th.



## SPIRITUAL ALLEGORIES.

## No. II.—"THE DOOR."

(Continued from p. 292.)

Now while all this uproar was going on about the platform I was aware of two or three persons talking together in a little group by themselves; and something within me moved me to go and speak to them. I went therefore and said, "Know ye what all this uproar meaneth?" Whereon one of them replied, "It seemeth to mean the confusing of that which should be quite clear; the darkening of counsel by words without knowledge."

"What, then," said I, "is all this they talk of the faith of the Door, and of the necessity of approaching it in just the way they dictate?"

He answered, "The Door, as thou seest, truly standeth there and is open, and it leads into another valley beyond this, and invisible from here, but fairer and better far. And much my heart desireth to explore it. Indeed, I and these have resolved so to do. Wilt thou go with us?"

Then said I, "But what about the pits bottomed with furious fire, of which both priests and preachers speak?"

"These understand not what they affirm," he replied; "besides, it will be time enough to turn back when we encounter them. It is borne in upon my soul that there can be no difficulty in approaching the Door if one is only willing to abandon this valley and enter the further one."

So to him we all agreed, and set forth together to go towards the Door. But the priests and ministers spying us, shouted out, "Stay, ye venturesome fools; wherefore do ye attempt death and torture? Know ye not that ye cannot reach the Sacred Door save by our road that we have made?" Whereon we replied, "We go to see for ourselves." Then the clamour rose louder still. We were commanded and entreated to return, and to submit ourselves to the divinely ordained guidance. Yea, and even the party of the young man who had been so denounced by the others made cause against us, saying: "Lo, these fools! they also believe in the Door, and are not content with this valley; which, as all intelligent persons know, is the only place there is, and is everything."

But we, undismayed, went forward towards the Door, and regarded not the cries of the people. And lo! when we had got a good way beyond the platform there met us one coming in the opposite direction, who said, "Dear brethren—for that ye are brethren I know by your being here—mean ye to attempt the Door?" "Yea," said we. "Was not your valley sweet enough to you?" he inquired. We answered, "The valley indeed is good; and long have we dwelt there, and eaten of its food, and learned of its knowledge. But now we desire to see further, and to know other things. And surely it is not conceivable that a door should be provided here as a passage to some place of desire."

"Ye feel as I once felt," he replied. Whereupon we asked him if he had been a valley dweller, and he said, "Yea." He told us, moreover, that there had been no time in the past when some soul had not felt the pressure of the narrowness of the valley, and fought his way past the platform, and dared, often alone, the adventure of the Door. "These that now stand on the platform," he said, "only occupy the place that once others held whom they have dispossessed. Once the smoke of bloody sacrifices ascended from thence from the altars the priests of old had reared. But the old priests and the new alike agree in striving to keep the people as a flock in a safe fold; and forbid any to presume to do anything save worship the Door from a distance. It is because the priests themselves fear such an adventure as ye are set upon; their knowledge is a dim distortion of the truth; and hence they really believe that they are seeking the welfare of the people in bidding them keep safe in the valley."

"Are there real dangers in the way?" we asked. "Nay," he answered; "how should our Father set traps and dangers in the way of His children? Do not your own hearts tell you it is impossible?" Whereon we looked at each other, and saw that each felt alike on this matter, though none had ventured to speak his thought. Therefore we smiled and answered "Yea."

"Why, then," we asked, "does our Father permit false teachers so to mislead Him and to mislead His children?" "Listen," he answered. "There was on a time a parent to

whom two man children were born at one birth; and he said, 'I will now try an experiment that I have long had in mind with regard to two systems of education.' So he gave one child to a poor woman to bring up as her own son; and the other he kept at home and brought up himself. The former child, who was called Anodos, was early inured to privation. By virtue of his nature, being born of wealthy parents, he experienced desire for what was proper to his kind; but seeing nothing of what was really proper to his kind in the poor home in which he dwelt, he fell into desire for such things as were there: some of which belonged to the people who brought him up, and some to their other children. And the more he was told these things were not for him the more he desired them. The woman, moreover, tried to instruct him that not these but better things were really proper to him; but as she could only describe them, and they were not to be seen in her hut, there was no power in them to excite his desire. Therefore he longed continually for such things as seemed good to him, and wearied himself with efforts to get even more and more of them. For because these things were not proper to him by nature, they were, of course, unable to satisfy him; and, feeling unsatisfied, he imagined the failing was in the quantity, and that if he could but get more he might be filled.

Now, when his Father, who ever watched his progress unseen, saw that the right time had come, he brought a robe such as his own son would wear, and hung it on a nail in the cottage, while his son Anodos was absent. Returning at evening the son saw the robe, and because it was proper to him, and was indeed his Father's gift, something within him witnessed to it, and he knew at once how vastly it transcended all the things he had been wont to desire. Nay, so strong was his feeling that he said to the woman, "Nothing that is here can hold me longer; I must leave thee and all, and set out to find more things such as this." He went, therefore, and searched for long, but, as it seemed, in vain: and but for the solace of the robe he had gained he had given up and fainted by reason of failure. But his Father had placed divers beautiful and precious things all along the path that led homewards. The son at first, searching around, was long before he found the first one; but even the first he found gave him some hint at the direction, and every succeeding one marked the direction more and more unmistakably, so that ere long he reached home.

Then said he to his Father, "Why hast thou thus dealt with me to send me forth from thee, and to deny to me my birthright?" His father said, "Come, and thou shalt see." And he led him by the hand into a room where, upon soft pillows and surrounded by every luxury, lay a young man of exceeding whiteness of face and listlessness of look.

"This," said his Father, "is thy brother Kathodos. When I sent thee forth I kept him at home. He has never known a disappointment, or a refusal to aught he has asked for; yet observe." With this he made a sign to a servant, who thereupon went and fetched a magnificent robe, and would have displayed it to the young man on the couch. And he, scarcely lifting his eyes, glanced at it in a listless way, and immediately turned on his couch so that his face was averted.

Then said the Father to Anodos, "Whether of the twain wouldst thou be: as thou art now, or as this thy brother is?" And the heart of Anodos understood and was satisfied for himself. Nevertheless, as he looked at his brother he grieved for him. So he said to his Father, "And must my brother always be thus?" Whereon the Father said, "Nay, but we could do nothing till thou camest home, for it is thou that must upraise him. Thou art the one thing that can interest him, for he has seen everything else all his life, and thou shalt tempt him to go out with thee, and shalt lead him to the great forest far distant from here. There he will think that ye both are lost and thou shalt build a hut there and show him how to prepare food of the fruit of the place. Then shalt thou disagree with him on some matter, and he, being quick tempered, shall rise against thee, and seem to himself to slay thee, but thou shalt not really suffer the loss of a hair. Then shall his grief and remorse, and the privations which he, being shiftless, shall endure, purge out of him the ignorance and the blindness that are in him; and he shall, as thou didst, win his way home by hard struggle, and so shall ye be both here together with me in joy for ever."

(To be continued.)

DIVINE truth cannot be tarnished any more than we can tarnish a sunbeam.



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## Light:

EDITED BY W. STANTON-MOSES.

["M. A. (OXON.)"]

SATURDAY, JUNE 25th, 1892.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

### HOW TO ADVOCATE TRUTH.

In all human operation we can (if our eyes are open) trace the presence of that law which declares that the forces therein involved are not one, but two; and not any two, but just the exactly rightly relative two. And in accordance with this law it will generally be found that one of the two forces will be more largely represented than the other, but that the other—though seemingly not so recognised, not present in equal *quantity*—is yet so much more intense in each unit that the sum of the two aggregates is nearly equal. There may be two hundred and forty people who have each a penny; but though there be found but one who has a pound, the purchasing power—that is, the power involved in the point of view taken—of the two hundred and forty and of the one is equal.

We are agreed, then, to begin with, that numbers need not necessarily mean efficacy, and that it does not follow that because a principle is not largely represented as to number of adherents it is, therefore, not a power in the world.

Now, let us take a concrete instance. It is every man's, or nearly every man's, desire to get his friends and the public to adopt the opinions which seem to him to be most true. It is this desire which leads to debate, discussion, and argument; which moves the preacher to preach, the doctrinaire to publish, and the controversialist to dispute and contradict. All is for sake of combating what we feel to be error, and supporting what we believe to be true. Now, in what way do most people set about this work; what is their method? There are two ways open. One is to force the truth upon others from without; the other is to aid the truth to unfold itself to them from within. And as there can be no dispute as to which of these two methods is in practice the more largely followed, so, to one who knows both, there can be as little dispute as to which of them is the better and more efficacious way.

These two methods, so different in themselves, are, of course, equally diverse in the principles upon which they are based. The external method assumes that the world is divided into those who know the truth and those who do not; the former being, of course, "ourselves," the latter "all who differ from us." It assumes, too, that perception of truth is ultimately a matter of choice. At first, of course, it is a matter of knowledge, and it is our duty (we

assume) to see that the truth is fairly put before the minds of those ignorant of it. But when that has been done, and it has been declared to them, and they have been urged to accept it and refuse, then we must have recourse to reason and argument: we must prove to them that their view is false and that ours is true. But if after that they still decline to be convinced, then either we at once get to our "excommunicabo te" and the "argumentum ad baculum," or we sit down dejected and despairing, and wonder why in God's universe it should be that falsehood appears so much stronger, as a force, than truth.

The assumptions of the internal method are different. It is recognised that the universe of thought is divided into ideas that are based on knowledge and ideas that are based on ignorance, the former being what we mean by the true, and the latter what we mean by the false. Further, that as every man, by virtue of being what he is, must be capable of experiencing, every man must have some ideas which are based on knowledge, experience being the instrument whereby knowledge is consciously attained. Hence, every man in the world is true as to some things and false as to others.\*

Again, experience is a thing which comes not all at once, but gradually and constantly. So that the process is this. If I am to-day holding an idea based on ignorance, and knowledge comes to me (mediated by experience or by some opening of perception), I at once abandon the false idea and adopt a truer. So that the sum total of my ignorance is a constantly diminishing quantity, and that of my knowledge a constantly increasing one.

The man who thinks it necessary to rise up early and late take rest in order to persuade as many as possible to adopt the (his) truth is one who has surely never experienced in himself the marvellous self-revealing power of Truth. Once know this by personal knowledge, and there will never be any doubt that that which has proved its ability to open itself in us is equally able to open itself in all others. Nevertheless, though we know this, it is a law of our nature, and, therefore, a birthright of our nature (for the two things are one), to take conscious part in the evolution of others as well as in our own. The knowledge that it is really Truth that is working through our instrumentality neither checks the earnestness of our desire to help, nor diminishes by a hair, but rather increases the joy felt in all earnest effort made with full and glad assurance of necessary success. The only question remaining is the question of *method*.

I wish here to suggest to others a method which seems to me very preferable (spiritually considered) to the ordinary external way of attempted argumentative demonstration of the falseness of the views held by those whom we would convert, and of the truth of those views we ask them to accept instead thereof. And the method is this (it is simply the Unity Law reduced to practice): First, attempt to get yourself penetrated with the assurance that truth does not equal "your opinion" and falsehood equal "not your opinion"; but that there is, on the contrary, some error in your own view and some truth in your opponent's. Then, instead of striving to directly convince your opponent of his error, let your effort be to aid him to convince himself. Two things are requisite to this. First, that he should look at his own position all round, and next that he should have some perception of the way in which you look at the question. Of course he thinks he knows this; but he really only knows how, if he were you, he would look at the question. It is necessary to make him really see for himself, not what he *supposes* to be your point of view, but your very and actual point of view. At all events, the more exactly this can be done the more likely is he to be able to agree with you as to conclusions.

Now, in order to effect the first requisite—instead of doing all the talking yourself, and labouring to show him



the demonstrativeness of your position, draw him on to put his position before you in the fullest possible way: and as you listen to it try hard to see things as he sees them, estimate at its full value every bit of truth you can possibly detect in what he is saying, and disarm the partisan resistance, ever ready to oppose assumed contrary views, by acknowledging, wherever you can, the truth in what he is saying. Such little expressions as "Yes, there is certainly a good deal in that objection"; "that point is new to me and deserves consideration," &c., &c., have a wonderful effect in disarming opposition and leading him on to tell you more and more of how the theory presents itself to his mind. There is tremendous efficacy in this first part of the method alone; but now, if possible, apply the following as a finishing touch. Wait and watch until your opponent (who, if you have properly carried out the system up to this point, is now much more disposed to think you a pleasant person than he was at first) has literally emptied his every argument upon you, said all he has to say, has got his mind, consequently, in repose, satisfied with the way he has put his case, and with the amount of recognition you have already given thereto. Then bring into your own mind as strongly as possible the points which you most strongly desire that he should see, and think them with an effort at projection towards his mind. If you can catch the right psychological moment, and can make your own thought vivid enough, you will probably do more—I don't say to bring him to oneness of mind and opinion with you, for that is not desirable or necessary—but to help him to a position which he will feel to be much truer than the one he started out with.

It should, of course, be said that the success of this brain-wave process depends upon the character of the position you are seeking to in-think into him. The truer it is from the universal point of view the more efficacious it will be, but narrow and prejudiced views will not have any effect at all, or but little.

Lastly, here are some maxims of the Unity doctrine. Never set out to tell anyone his position is false and untrue: for no one's position is untrue to himself (be it what it may), and such a suggestion will make him at once close up every avenue of receptivity, and assume a position of uncompromising resistance.

Remember that nothing is true to the eye or ear, but only to the mind behind either. And the way to the mind may be blocked by pre-existing assumptions and connotations, which so alter what fell upon the ear that by the time it reaches the mind it would probably be quite beyond even your own recognition.

No demonstration is demonstration which the mind does not work out for itself: all short of this is bare assertion.

Irritation is the great sower of tares, because the wrath of man worketh not the righteousness of God.

G.W.A.

\* This is really the application of the Unity Law ( $x + not\ x = 1$ ). In the two views here contrasted it would work out practically thus:—

(1.) External view. Let Truth =  $a$  and Falsehood =  $b$ . Then are  $a$  and  $b$  contrary categories, incapable of unification, or at-one-ment; and consequently they equal not 1 but 2. Now let  $m$  equal the totality of the manifestations of the divine on the human plane; in a word, all people. Then would those who are holding the Truth be represented by  $\frac{m}{a}$ , and those who are holding not the Truth by  $\frac{m}{b}$ . But because  $\frac{m}{a} + \frac{m}{b} = m$ , it follows that  $\frac{m}{b} = m - \frac{m}{a}$ . Therefore,  $\frac{m}{a} + (m - \frac{m}{a}) = 2$ . For  $\frac{m}{a} + \frac{m}{b} = 2$ . (ex hyp.) But as  $m$  are all manifestations of the divine on the human plane, either  $m$  must equal 1, or the divine must equal 2. If  $m = 1$ , then  $\frac{m}{a} + (m - \frac{m}{a}) = 1$ . Hence the equation above ( $\frac{m}{a} + (m - \frac{m}{a}) = 2$ ) is false. Therefore, if it is true, the divine equals 2. Therefore such a conception as this is consistent only with a dualistic hypothesis.

(2.) Internal view. Let  $i$  = Ideas; and let  $ia$  = Ideas resulting from Knowledge, = Truth: and  $ib$  = Ideas resulting from Ignorance, = Falsehood: and let  $ia + ib = im$  (that is to say the ideas of all people). Then because  $ia + ib = i$  it follows that  $ib = i - ia$ , therefore,  $ia + (i - ia) = im$ . Again, if  $\frac{i}{m}$  represents an individual,  $\frac{i}{m}$  would represent the ideas of an individual, and the equation might just as truly be written,  $\frac{i}{a} + (\frac{i}{m} - \frac{i}{a}) = \frac{i}{m}$ . That is to say the ideas of any individual are made up of some ideas that are based on knowledge and some that are based on ignorance. Now, it does not follow that because we do not know a particular truth one day we may not know it another day. Hence  $\frac{i}{m} - \frac{i}{a}$  is convertible into  $\frac{i}{a}$ . But a thing which is convertible into another cannot belong essentially to a different category from that thing. Hence  $ia$  and  $i - ia$  do not represent different categories, and so are not truly equal to 2, but to 1. Therefore,  $\frac{i}{a} + (\frac{i}{m} - \frac{i}{a}) = 1$ ; or,  $ia + i - ia = 1$  where the Unity law is maintained.

I put this forward somewhat tentatively, for I am not yet sufficiently practised in the application of this law to venture to speak as an exponent of it.

#### DEMISE OF MR. CALDER.

I greatly regret to record the decease of my friend Alexander Calder. Though I knew that he was very ill, his departure has come suddenly on me. Pneumonia was the cause of the termination of an illness which had lasted only a short time. He had never before been ill, had maintained a healthy life in due regard to temperance in all things. He passed away after much suffering early on Sunday last. He was unable to see me when I called on him on the first news of his serious illness, and I had not the satisfaction of bidding him farewell. In how many cases does rapid dissolution close a long life from which sickness has been spared!

Mr. Calder was a Chevalier of the Legion of Honour, and had published three or more works, including "The Coming Era," "The Man of the Future," and "For Happiness."

But he will be best remembered by Spiritualists as President of the "British National Association," over whose councils he presided with unfailing dignity and courtesy of demeanour. None could know him without loving him. None of us can think that we shall not look upon his face again without a forward gaze to the time when we shall again meet face to face. Once more, in this fateful year, I have lost a dear friend.

He was a progressive thinker and a diligent student of such works of contemporary thought as kept him abreast of the times. When he retired from business—not very long ago—he took up painting as an amusement, and made rapid progress in the art. It was characteristic of him that he could not be idle.

A kindly gentleman in the truest sense of that much abused word, he earned the respect of all who came in contact with him. As a man of affairs he was equally respected. But it was as the friend that those who had the privilege to call him by that name will remember him best.

Peace and Progress be his lot!

It will be remembered that a portrait of our departed friend appeared in "LIGHT" for March 12th last.

W. STANTON-MOSES, M.A.

OUR FATHER'S CHURCH: THE DREAM OF JESUS.—The Rev. John Page Hopps will speak on the above subject, at the Free Christian Church, Croydon, on Sunday evening July 3rd, at 7 o'clock. Mr. Page Hopps will also conduct the morning service at 11. The church is in Wellesley-road, at its junction with Station-road; and almost opposite the West Croydon Station, and a few minutes' walk from the East Croydon Station. Tramway cars from Norwood, Thornton Heath, &c., run close to the church, and should set down at Station-road.



## EDEN RE-ENTERED.

The following communication from the unseen appears to me to be most deeply suggestive and most profoundly interesting. It was sent to me two years ago by a friend to whom I am indebted for many helpful communications. It was not written automatically but quite consciously, being received by a mind or brain capable of rapport with the sphere from which it comes. I give the text alone this week, and will venture to add a few explanatory comments on it in the next issue. Like all inspiration from true spiritual sources it is suggestive rather than categorical: a poem rather than a legal document; and needs, therefore, to be pondered over rather than to be critically analysed. Do not handle it roughly with mere exercise of intellect; but let it work out its own self-interpretation, as it will do sooner or later in the receptive mind.—G.W.A.

[Read with this Genesis ii. 5, and following verses, and iii. to the end.]

The LORD GOD caused it to rain upon Earth, and the living creatures who laboured thereupon were multiplied. And the rain poured down upon earth, yet remained not upon the surface of it, but drained into under channels, so that the land where the herb grew was dry.

And the LORD GOD saw that the creature He had formed in unity as Man returned to the dust whereof he was at first made, and that the breath of his nostrils was not the breath of life, neither was he a living soul to his body.

And the LORD GOD caused the earth to become a desert, and this creature of travail entered into it. And out of the ground came all noxious things, neither pleasant to the sight, nor good for food. And the tree of DEATH grew, and sent up its shoots upon every side of the desert; and also the tree of the knowledge of Evil and Good. And there was no way of knowledge how one might get out of the desert; for all exterior communication was cut off.

Through the midst of the desert ran four roads, crossing each other in the midst. And the name of the first is Sorrow; and this compasseth the whole space where the creature of travail dwelleth, and the travail of that place is evil, there is division and doubt. And the name of the second is Desire; the same is that which compasseth the space of the creatures of wanton idleness. And the name of the third road is Blindness; and this it is which giveth false gods to the creatures, and maketh the dust of the desert to bury them. And the fourth road is Repentance.

And the LORD GOD gave the creatures of travail no commandment by His own mouth, neither revealed He unto them the mystery of Evil and Good; for in this mystery lay their redemption from these Evil things: for in the day they should understand the mystery thereof they should surely live for ever. And the LORD GOD said, "It is evil for the creature of travail to be labouring in division; I will make him whole."

And in the desert, separation of kind deformed every beast of the stall, and every fowl of the air, and they feared the creature of travail; for he knew not the nature of their life, neither their language, therefore abode they in servitude unto him. And the creature of travail, being thus united to the beasts by their service, and dwelling amongst them, found not wholeness in himself, but became even as they, unclean. And the LORD GOD caused great restlessness to fall upon the creatures of travail, so that their minds were troubled. And he brought the conscious life of one into that of another, and opened the SOUL'S vision by reason thereof. And by the perfected consciousness that the LORD GOD had brought to one creature of travail made He division of kind, and these became whole. And the creature of travail said, "I am no longer in separation, but in unity; for hereby know I that the Soul is the true life of the body and no more to be severed therefrom." Therefore shall the Soul leave its spiritual consciousness, and be joined to its natural consciousness, and one shall become two in kind.

And a mist covered the creatures of travail each from each, therefore were they ashamed.

Now Spirit was more esteemed in this desert land than flesh: howbeit the LORD had made them both kin in Himself. And Spirit said to one of these creatures of travail, representing Man, "Nay, God hath not directed this matter

of sustenance. All things are lawful to thee for food, every means of obtaining knowledge, evil and good, is alike open to thee." And he said, "Nay, we may not eat of the fruit of the ground in the manner of the animal, but we may eat of the fruit of the trees at the sides of the desert, for God hath said, 'Ye shall eat of them, ye shall touch them, that ye may live.'" And the Spirit said, "Your bodies shall not surely live for ever. Evil doth prevent that. In the hour ye eat of the fruit of the trees your eyes shall be blinded to the world of Spirit, and ye shall be as the beasts that know not good nor evil, neither are responsible for their instincts, but are led as God will."

And when the man saw that the tree was not good for food, nor pleasant to the eyes, neither to be desired to make one wise, he would not eat thereof, neither gave he of it to the woman who was with him, therefore they did eat as the beasts, and abode in the covering of mist, in outer division. And the eyes of them both were blinded, therefore they knew not that they were naked in the sight of their Soul consciousness (that abode in the light of God as one). So they sought not to gird themselves with garments.

And they heard not the voice of the LORD GOD as He walked to and fro in the desert in the heat of life. Therefore they did not hide themselves from His presence, or hear when He spake to them. And the LORD GOD called unto the Soul-nature of the Woman, and said unto her, "WHERE art thou?" And she said, "I could not hear Thy voice in my body, for its consciousness is not yet awakened; it is covered; I am hidden therein." "And He said, "Who told thee that thou wast hidden? Hast thou not eaten of the tree whereof I commanded thee that thou shouldst eat?" And she said, "The man that Thou gavest to be with me, he would not give me of the tree, therefore I did not eat." And the LORD GOD said unto the Soul-nature of the Man, "What is this that thou hast done?" And he said, "The Spirit did not urge me, therefore I did not eat."

And the LORD GOD said to the Spirit, "Because thou hast omitted to do this, My power is upon thee. Thou shalt uprise from the Earth through the body of man, and I will put desire of help in thee for good to man. Thou shalt enter into his life that thou mayest press him from his state of division amongst the beasts; he shall become one with thee in this uniting of lives." And unto the Man-nature in the soul He said, "I will greatly decrease thy delights, and thy power of will. Thou shalt no longer be undivided ruler over the household. Thy desire shall be to the Woman-nature in thy soul, and she shall lead thee into righteousness." And unto the Woman-nature in the soul He said, "Because thou hast heeded the ways of thy husband, and hast not eaten of the tree whereof I commanded thee saying, 'Thou shalt eat,' thou shalt first remove the curse from the lower creation; thou shalt eat thy food with them, and be subject to the natural law of division, until such time as thy life in the flesh be done away, and thou be purified by the fire of HEAVEN and by the water of labour, which is the sweat of thy face. Thou shalt not return unto the flesh, thou shalt be taken from it, that thou mayest draw into thyself its life and its pollution, and renew it with thine own life made one in Me."

And the Soul-nature called her husband's name CHRIST, because He was anointed with the power of begetting by the Spirit of God.

And the LORD GOD said, "It is time that the Soul-nature of the creature of travail be brought into the way of life. For the desert hath choked his aspirations, and clouded his faith. He is even as the beasts that perish. He knoweth not evil from good, and his delectable things are an abomination unto Me. Now, therefore, let him put forth his hand, and take of the fruit of the tree of knowledge, and EAT and LIVE." Therefore the LORD GOD put the desire in his heart, and he went searching amongst the thorns and thistles of the desert for this tree that had been hidden away amongst weeds and uncanny monsters for ages. And, as he went, the Soul-nature awakened in him, for he was led of God; and she came unto him in the form of woman, for the hour of division was upon them. And he went before and she followed; but blindness was between them as a pillar of cloud, so that they knew not each other. And when they came to the tree and perceived that it yet bore fruit, he took thereof himself, and gave to his companion. But he perceived only evil in it. Therefore said he, "I am poisoned; there is no help for my sickness, I shall surely die." So he



lay himself down amongst the thorns and thistles, desiring to be eased of his torment in this place.

But the woman wrestled with the misery in herself, saying, "Is this gate of death truly the way of life? Is evil the LORD'S GOOD? I am more accursed than my brethren, for I desired only to do the LORD'S Will. Yet have I become as vile as the beast; I have sunk into the lowest pit of infamy. Is there hope for me? Then is Lust glorified." And the voice in her soul said, "Spake I not unto thee in the time thou wast called, saying, 'Thou shalt first redeem the beast by becoming as he, subject to the law of division, the lust principle. Then thou shalt conquer the evil in the Spirit, which is the burning thirst for power. Afterwards thou shalt venture for thy wholeness, and the wholeness of all.'"

And on the sixth day when the loathsomeness of her body was as a burden too heavy to bear, One came to her, and led her gently towards a gate which had been hidden in the side of a great hollow, where she had fallen in her agony of mind, not having perceived it. And here the fire of purification entered into her as burning flames—the sword of the angel which kept the gate. Then said she, "Is this for HEALING?" And the voice answered, "Yea, for thee." And she said, "There was one other who ate of the poison fruit with me; yea, we halved it together. May not he also come hither and be healed?" And immediately he was with her in his soul-nature, and spake unto her. Then said she, "Didst thou know of what nature was the fruit of which thou gavest me to eat?" And he said, "Yea, but I had not been prepared for the suddenness of the action of the poison. I was seized even as thou, unawares; and the horror of what I have done in ignorance is still upon me. I have transgressed against that which I know to be GOD'S HOLINESS in me." And she said, "Had I known the nature of this fruit I would rather have died a hundred deaths of extreme torture than eaten of it: I am so vile in my flesh. Thou hast certainly wronged me in not telling me, if thou didst know what would ensue from this." And he said, "I have certainly wronged thee. Bid me go from thee, and I will go." So she thrust him from her, and he stood watching; but their hands were unloosed.

And the voice in her said, "Except thou forgive thy brother thou shalt fail in thy quest." And she answered languidly, "I forgive." And the voice said, "After the half fashion of the world of division thou dost forgive; but this is nought in thy present estate; thou shalt make him life of thy life, or else thou shalt surely perish out of manifest form, and he also; for in Soul ye are not severed, nor have been from the beginning. Forgive, therefore, as God." Then said she, "For the brethren's sake I forgive."

And a deep sleep fell upon the outer nature of the man, so that his body remained under the tree of the knowledge of good and evil, but his soul-nature was with the woman. And thus they entered into EDEN.

But when she would have eaten of the fruit of the tree of life, a voice said unto her, "Where is thy brother?" And she said, "I know not. Perchance he lingereth in another part of this fair garden. There are many trees of delight; I cannot hold him always at my side." And the voice said, "The thorns and thistles have pricked into thy brother's flesh; his God-life floweth from him into the earth. He is still in the desert under the tree where ye did eat of the fruit. And he giveth his blood to little profit, for the creatures of division cannot drink thereof and be blessed to the full; for this is the wine of unity." And she said, "What shall I do?" And the voice said, "Go in search of thy brother; for the curse of the earth is upon him. He knoweth only the evil as thou knowest only the good. That which to thee is savoured of holiness is to him only redolent of sin. The fires of purgation are to him as the flames of evil desire. Good has been taken for evil, and evil for good. Holy things have been sacrificed to Idols, and the Altar of God left desolate, JERUSALEM a heap of stones, and Zion a waste place." And she said, "How shall I convince my brother that this is so?" And the voice answered, "When thou tillest the ground it shall yield unto thee its full strength. By this shall it be known that the LORD is with thee. But if thou strivest in division thy labour shall bring but small profit. Therefore, seek thy brother; for thou mayest not eat of the fruit of the tree of LIFE except he be with thee."

So she went out of the GATE under the flaming sword, and looked into the darkness wondering, for the place was

altered. Then said the voice, "I will guide thee." So she came to the tree of knowledge, and behold he lay there fast asleep, for his eyes were heavy. And she awoke him, saying, "Carest thou not that we still abide as those under the curse?" And he answered, "Woman, what have I to do with thee? My hour has not come." And she said, "It is past already. Thou hast come into thy heritage during sleep; for as in the first order thou didst sleep into DIVISION, so in the second order thou hast slept into UNION. As woman was taken from man, so now man is taken from woman. As the ground was cursed by bloodshed, so the blood taken from the earth is transmuted into WINE. And that which meant the propagation of Death shall be called the sacrament of Life." And he said, "I will come with thee, but I understand thee not."

June 28th, 1890.

### SPIRIT IDENTITY.

By "EDINA."

#### THE CASE OF WALT WHITMAN.

This case presents many points of interest. I premise that the medium, so far as known to us, had never heard of him when in earth-life. About two months ago she stated to me one morning that on the preceding night a venerable-looking person with white locks, and wearing a wideawake hat, had come to her in her room, and promised to write. His statement to her was that his name was Walt Whitman. She asked me if I knew any person of that name. On my replying in the affirmative, she said he was quite unknown to her. I was dubious, very dubious, about the personality of this communicator, and, as no message came for some weeks, had forgotten about the case till the end of May last my daughter brought to me a message which had been written in the notebook in the same manner and in the obscure light as before detailed. The signature appended was peculiar, and reads to me like Walt Whytman. Pressure of business prevented me till to-day (June 14th) going into the case, but on a careful examination of the message I find there is "a good deal in it"; quite enough in my judgment to justify its publication.

Before dealing with the message, however, the question of identity had to be settled, and as no photograph of Whitman was readily procurable, I, after a good deal of trouble, succeeded in getting a copy of the "Illustrated London News" of April 2nd, which contained an excellent reproduction of a photograph of Whitman; and also a copy of "Black and White," which also contained a very good portrait of him, but taken when he seemed to be older and more broken down than in the one first mentioned. Both these portraits were in turn shown to the medium in my presence by her mother, with the name covered over, and she at once said, "That is Walt Whitman." Neither of these papers come into my house, and the medium has had no opportunity of seeing them anywhere else. I am satisfied that she saw the likeness for the first and only time on June 14th with the result above given.

I now come to deal with the message. It covers two pages of the notebook. I would gladly reproduce it *in extenso*, but unfortunately it is in parts illegible, certain bits of it are somewhat incoherent or unintelligible, and the best course appears to me to note the salient points.

The message begins: "The long-looked-for Walt Whitman has come at last to the dear little medium." He expresses himself as brimming over with delight at getting the power to come and write. After some unimportant references to the medium and her surroundings, the communicator states:—

- (1) That he was Editor of newspapers in "Huntington, Long Island, and Orleans."
- (2) That he had made many long and weary tours through America.
- (3) That his first book, published in 1855, was "Leaves of Grass."
- (4) He refers to a picture published in "Harper's Magazine," entitled "The Valley of the Shadow of Death."

N.B.—Here the message becomes "mixed" and incoherent; but evidently refers to a poem which had appeared in the magazine on the above illustration.

- (5) The message then says, "I come from West Hills and I was born in 1819. My body lies in Harleigh, in Camden.



If you wish to see it in trance I will take you away there, and it is a lovely spot." He rather indicates, however, that Professor Sandringham (her control) might object to this course.

- (6) The message concludes with thanking the medium for writing and gives kind regards to our family. The communicator also promises to write again. The signature appended is, as I have said, very peculiar, and reads like "Whytman" or "Wightman."

On reading this message over, I went to my club and searched the files of newspapers for March 27th last, containing the obituary notices of Walt Whitman, and also looked up "Men of the Time" for the current year. From these I gleaned the following details:—

- (1) Walt Whitman was born at Whitehills, Suffolk, U.S.A., May 13th, 1819
- (2) He edited newspapers in Huntington, Long Island, and New Orleans.
- (3) He made many long and weary journeys on foot through the United States.
- (4) His first work was entitled "Leaves of Grass."
- (5) The closing years of his life were spent in Camden, New Jersey.
- (6) I failed to discover where his body is interred, or whether he had written a poem on "The Valley of the Shadow of Death" in "Harper's Magazine."

It will thus be seen that the main details of the message have been verified, and I shall be glad if the one or two points which are still *in dubio* can be cleared up by any of your readers who are more familiar with the life and history of this American poet. I express no opinion on identity, but give the facts. If it is indeed Walt Whitman who has come among us and written this message, the only way I can account for his appearance on the scene is that a short time previously a person representing himself as "James Russell Lowell, American poet," appeared to my daughter more than once, and on one occasion he tried to write a message, but nothing coherent came. I sent to London and got a photograph of Mr. Lowell. It was shown to my daughter under test conditions and she at once said, "That is like Mr. Russell Lowell; only he looks much older now." This photograph was evidently taken a good many years ago, when Mr. Lowell was resident in this country. If it was the spiritual body of this well-known American author which was seen by my daughter in her room in the course of the spring of the year, it is permissible to contend that when another American poet like Whitman joined the great majority on the "other side," he also was brought to our medium as an avenue of communication with the world he had so lately quitted. That is the theory I have formed to account for the appearance of Walt Whitman in our home, and for the message he wrote. With regard to the obituary notice, I may say it was not read by me when it appeared, and even if my daughter had seen it, she could not have carried the details in her head for two months.

The handwriting of the message is small and rather sprawling, and, as I have maintained, in parts unintelligible. It is not at all like the specimen of Whitman's handwriting given in the "Illustrated News" of April 2nd.

I have only to add that in his conversation with the medium the person calling himself Walt Whitman talked largely (she says) on the subject of "Death."

#### WORDS AND DEEDS.

Whenever a noble deed is wrought,  
Whenever is spoken a noble thought,  
Our souls in glad surprise  
To higher levels rise.

The tidal wave of deeper souls  
Into our inmost being rolls,  
And lifts us unawares  
Out of all meaner cares.

Honour to those whose words and deeds  
Thus help us in our daily needs,  
And by their overflow  
Save us from what is low.

WHAT are the things that are fadeless—the things that the autumn frosts cannot touch with decay? The things that we make our own in such a sense that they are treasures that we can carry with us wherever we go.—M. J. SAVAGE.

## RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

### No. XVIII.

FROM THE RECORDS OF MRS. S.

April 9th. We left London and spent a fortnight at Eastbourne. During that time we held two seances. On the 18th John Dee came, manifesting in his usual manner with a tremendous blow on the table. We opened communication with him, and he gave the name of John Dee, and said he lived in the reign of Queen Elizabeth, also that he knew of spirit intercourse when on the earth. Mr. Deane joined the circle the next evening for a short time. Raps incessant, and J. Dee gave such a tremendous one on the table, that Mr. Deane, who was not accustomed to spirit blows, was so startled that, when Dr. Speer asked him to put his ear to the table to listen to the raps, he politely declined. On this occasion Dr. Speer saw a materialised arm and head.

We returned to London on the 22nd and held a short seance with the usual conditions. Rector came and manifested a little, but the break in the seance had destroyed the power, and not much could be elicited. We thought it wise to cease.

April 26. We met in the seance-room this evening, and after sitting for a short time manifestations commenced with great power; the table was thrown down three times, and replaced itself without help. John Dee's blows on the table were very loud, and startling, gentle taps were made on the table as if a person were rapping with a pencil. Loud raps also came all over the room, on the book-case, harmonium, and table. Rector shook our chairs, and walked round the room with a heavy footstep, also round Mr. S. M. We then left the room for five minutes. On returning to it, sounds commenced very quietly round Mr. S. M. He remarked, "Imperator is present." Very soon the control was established, and Imperator commenced by saying the power was weak, and he had difficulty in establishing the control, but that it was nearly a month since he had spoken to us. We expressed our pleasure at meeting him again after, to us, so long an absence. "Yes," he said, he had been away though not for long, and had been present with us at times, though unable to manifest. When absent he left Doctor in charge: he (Doctor) would now be regularly with Mr. S. M., and he hoped he would be able to manifest his presence through him. We remarked we had had very interesting communications from him, and supposed they were reliable. "Yes, quite so." We asked who the spirit was who had manifested to us for the first time this evening. "It belongs to the Band, and is the spirit of a little child who has been prematurely removed from the earth, and has attached itself to the Band to gain its earthly experiences. Affinity brought it to J.N.L., whom you know, and she will be for a time also connected with the Band." "Mr. S. M.," I said, "wishes to know if we may recommence the outer circle." "Not yet; not indeed until our own conditions have been renewed. We will try and meet this circle to-morrow evening. We have work that at times calls us away. I have been obliged to be absent, and shall have to leave again, and, until I permanently return, cannot arrange or promise what we may be able to do. Doctor will tell Mr. S. M. when the outer circle may assemble here again. I have been away in the spheres holding a conclave with the higher spirits, taking counsel, and making our plans for the coming crisis." To what crisis do you refer? "The dawn of the new revelation. From the time when God first spoke to man, down to the present, the powers of evil have always leagued themselves together; banded themselves against the Almighty, to oppose all goodness and the promulgation of His truth. Could you see the swarming legions, as we do, leagued against, not only us, but against everything that is good. It has always been so; was so when God first spake to the children of men; when He spake in the days of Moses; again in the days of the prophets; in the days also when greater light came on the earth; in the time of the Reformation, and now. The powers of evil simulate the good, deceive men, and try in every way to stop our work. The conflict will be great, the battle hard, but we have taken counsel, and have drawn from the higher spirits strength and help for the coming struggle." "What can we do to those who are now causing Mr. S. M. so much trouble?" "Leave them alone to those evil influences who have got hold of them, and will be



their ruin." "Will they be able to injure him?" "Not permanently; what seems to you now so grievous will end in blessing. We are not able to interfere with concerns of the earth. Could we do so, and remove all difficulties, your earth-life would no longer be what was intended, a state of probation. May the Almighty Father ever keep you in love, and peace, preserving you from all evil influences, and may He bless you now and hereafter. Amen."

April 28th. We sat for a short time. The table was much moved about, and seemed not to be under proper control. There were many different raps, all incoherent. At last, through the alphabet, we were told to cease. P., a regular attendant, informed us that many of the spirits had left for a short time and that he was in charge, but did not understand the control. He had tried to tell us at dinner-time "not to sit in the evening," but the presence of the servants prevented our calling the alphabet. Afterwards he wrote a message in the study to this effect, but had not power to bring it to us.

May 3rd. This evening we met in the study at ten o'clock. The room seemed alive; raps came everywhere, some very loud ones made on the bookcase and harmonium. Mr. S.M.'s large magnifying glass was brought from his bag in the hall, and thrown on the table, also two stones from his bedroom in the Clifton-road; these were rolled backwards and forwards on the table, and finally thrown down on it. He complained of cold air on his face, and soon after he felt a quantity of beautiful scent all over his hands and head. We then asked for some, and soon felt it falling on our hands, head, and face. It was a delicious perfume, and filled the room with its sweetness. Mr. S. M. was then removed from the table. Imperator controlled for a short time; he commenced by telling us the seance had been upset through our having sat half an hour later than the time appointed (a visitor had called and interfered with our arrangements); other influences, he said, had got into the room. We must be punctual to the time we had arranged to sit. The scent, he told us, had been brought to us and was not of earth manufacture. The control was too weak for more to be said. After it had ceased, a heavy chair, on which Mr. S. M. was sitting, was placed on the table. During the seance we saw a very beautiful spirit-light, like a star.

May 4th. We sat in the billiard-room, wishing to try a new table Dr. Speer had had made for us, to use in this room, as the others were too large. Not a single rap came to it: we supposed it arose from the newness of the wood. It was not filled with influence as our old tables were.

May 9th. We met this evening in the study. Rector was manifested, and many different raps were made on the bookcase, chairs, table, and a deal box upon which my feet were resting. P. made very clear raps on the table and answered many questions. He said Imperator was not present, and it was doubtful whether he would come. D. brought a piece of an ivory puzzle from the drawing-room. We asked him to fetch another piece. Instantly the room became quiet and dark, and in a few minutes another piece of the puzzle was laid upon the table. A piece of mignonette was removed from Mr. S. M.'s button-hole, and he felt them playing with it on the back of his neck. They then playfully patted the side of my head with it, and then placed it on my lap. After this, on our remarking how well they manifested to-night, they rapped out, "We are all here." Mr. S. M. then said, "Let us make a chain." They then rapped out, "We will show you our power." The room instantly became dark and very quiet, and after waiting a few minutes Mr. S. M. said, "Something is crawling over my hand." By raps we were told to look. We then let go hands, and turned up the gas. In front of me I saw a book-marker. It was put quite straight, the ribbon neatly folded under it. They had fetched it from my bedroom (a room Mr. S. M. had not been in for many months). The marker was of cardboard, and the words on it, worked in green silk, were "God is our refuge and strength." P., in answer to our questions, said "it had been brought from thence," meaning my room. He then rapped out "Good-night." The room had had much spirit-light in it during the seance, and at one time we all saw a column of light pass round the table.

Any service which you render to your fellow-men is of more service to you than it can be to them, because in serving others you exercise, you develop, those qualities in yourself which are Godlike.—M. J. SAVAGE.

## LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

### Sun-Ether Radiators.

SIR,—Would you kindly state in your esteemed paper that Messrs. O. Newmann and Co., 84, Newman-street, Oxford-street, London, W. (branches in 101, Regent-street and 1, Northumberland-avenue), are the agents for my Sun-ether-radiators in the United Kingdom?

73, Sud-strasse, Leipzig. (PROFESSOR) OSKAR KORSCHOLT.

### The Mediumship of Mrs. Bliss.

SIR,—At a seance by Mrs. Bliss, 23, Devonshire-road, Forest Hill, a spirit giving the name of "Phœbe" controlled, and gave some grand advice and encouragement to all, but more especially to a stranger present, who had never heard of Spiritualism or its teachings. Her mother, who had passed away when she was quite a child, was minutely described, and that she was standing with arms extended towards her child, who was much affected, and is convinced that mysterious influences surround us, of which we understand so little, and it has given her (and some others) an incentive to more fully understand and investigate this truth. Mrs. Bliss' guides have lately given some very marvellous tests, especially to strangers, some of whom, going from curiosity only, have "seen and believed." Spiritualism is making rapid progress through these guides and their teachings.

DAPHNE.

### Sleep

SIR,—At the hour of death the clairvoyant sometimes sees the spirit-form hovering over the body, and in certain cases of trance the spirit-body has also been seen, but attached to the physical body by a luminous cord.

Now, it has occurred to me that as in the case of death so also in the case of "his brother sleep," the spirit-form may become visible external to the body, and that the photographic plate might sometimes show the spirit body out of the flesh, and might sometimes also show the spirit-form out of the flesh during the trance in the state of unconscious anæsthesia.

Dormitories at schools or at hospitals, and the operating room at the dental hospital, might afford abundant opportunities for these experiments.

Will any of your experimental readers take this matter up?

If successful, no line of experiment could more arrest the scientific mind in its search for the existence of the spiritual part of man.

G.W., M.D.

### A Word for Controversy.

SIR,—Your article in "LIGHT" on "Differences and Their Moral" recalls to mind a passage in the "Bhagavad Gita," where Krishna (the Divine Spirit) is urging upon the humane and large-minded Arjuna (who is reluctant) the arbitrament of bloody battle with his foes. "Let not him, who knows the whole," says the God, "cause dull men, who know not the whole, to falter." (It is unnecessary to advert here to the easily discerned interior significance of the "battle" and the "foes," in this sublime poem).

Perhaps I may be allowed to advance, not for the first time, a view of controversy which reconciles us to it, and lifts us out of its asperities. It should be conceived as we regard the arguments we carry on in our own minds. In striving to get at truth for oneself, the doubts to be encountered are, if formulated, so many contrary opinions to be confuted, or, it may be, composed, by deeper thought. Many minds actuated by sincerity of purpose are as one in this respect. They form a community in doubt. Each mind represents an opinion, is, for the time being, that opinion, till, sinking deeper into the ground of universality, it finds the form of essential unanimity. As one opinion frets against its opposite, or seeming opposite, in the individual mind which aims at logical harmony, so "differences of opinion" seem to antagonise individuals. That is really only the effort of the common humanity in them to evolve consistent truth. We should argue with one another as if we were arguing with ourselves, as indeed, in the larger sense of self, we are.

Hegel's account of the progress of philosophical truth through controversy to reconciliation is worth quoting:



"To refute is to exhibit the dialectical movement in the principle of the philosophy which is refuted, and thus reduce it to a constituent member of a higher and more concrete form of the Idea."\* A philosophical temper does not, as seems sometimes to be supposed, imply absence of one-sided intensity. The philosopher, the devotee even, may say: "I know very well that my aspect of truth is not perfect truth; that when it takes its right place in the fabric, in right relation to the whole, it will almost certainly require quite another statement than I now can give to it. But rough-hewn as this idea now is, it belongs to the history of thought, and must take and keep its place in that history by the self-assertive egotism which it can only renounce at the touch of something higher that comprehends and builds it in. Not therefore, however, is your one-sided opposition to my one-sidedness unprofitable to either. Only by such conflict do our respective thoughts develop, and become material for our successors, who will transcend them." How thoroughly the true philosopher, or student, is identified with his thought, his "idea," and how the latter thus draws to itself all the life, the feeling, the passion of the man, is well described by the elder Fichte in his fine lectures on "The Nature of the Scholar."

C. C. M.

#### A New Hall at Notting Hill.

SIR,—An opportunity now occurs for the Spiritualists of this part of the metropolis to show whether they desire to re-organise the old "Kensington and Notting Hill Spiritualist Association," and maintain the cause, as was done at the time when I was its secretary (some two and a-half years ago). The Victoria Hall, Archer-street, has been re-instated (after the fire) and redecorated, and the proprietor has given the first refusal to one of the members of the above association, at a low rental. The hall is in a very central and convenient position, and has a new first-class entrance. The public advocacy of our cause in this neighbourhood has not been promoted since the time when I resigned the secretaryship; but during the tenancy of Zephyr Hall a good work was carried on. Why should we not again enter the field and take our stand in the fight for truth and liberty?

I shall be glad to hear from anyone who is in sympathy with the proposed attempt to re-open a hall in this neighbourhood, so that a preliminary meeting to discuss the matter may be arranged.

123, Lancaster-road, W.  
June 18th, 1892.

PERCY SMYTH.

#### TO CORRESPONDENTS.

It having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are especially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

SEVERAL communications are unavoidably postponed till next week.

"OBSERVER."—There is no real connection between your comment on Mr. Sala's remarks on Spiritualism and your violent attack on the whole medical profession, which is, in our opinion, quite undeserved. We cannot allow this journal to be made the vehicle for any such all-round condemnation, which, indeed, does not belong to our scope.

MRS. BESANT is to lecture at Prince's Hall, Piccadilly, on June 25th and July 2nd at 3.30 p.m. Subject, "Mesmerism and Hypnotism." Tickets from five shillings to one shilling. Questions permitted.

O SEA of human life, whose drops are souls, never yet was any striving all in vain! It is the impulse of the Infinite One that bears you on.—M. J. SAVAGE.

If there be given to any of us the grand experience of being lifted out of our common-place lives; if there ever comes to us some heaven-opening vision; if we ever feel that we are taken up into the high places, so that we may see the grand outlook that only the noblest souls ever see, let us believe—what is true—that these things come to us while we are about our daily vocation.—M. J. SAVAGE.

"The Logic of Hegel." (WALLACE'S Translation); p. 144.

#### SOCIETY WORK.

Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Intention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Service every Sunday, at 7 p.m. Speaker for Sunday next, Mr. R. Wortley.—J. RAINBOW, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—In the absence of Mrs. Stanley, on Sunday, Mr. Bartram gave a lecture, and on Thursday last the seance, at which Mrs. Bliss was medium, was a great success. Sunday next, at 7 p.m., Mr. Long. Thursday at 8 p.m.—FREEMAN.

86, HIGH-STREET, MARYLEBONE.—On Sunday last Mr. H. Hunt lectured on "The Mission of Spiritualism." Sunday next, at 11 a.m., Mr. Hunt; at 7 p.m., Mrs. Wallace, from America, "Redemption by Wisdom." Thursday, seance, Mrs. Spring. Saturday, seance, Mrs. Mason.—C. I. H.

14, ORCHARD-ROAD, SHEPHERD'S BUSH.—On Sunday last we had a large assembly to welcome our old friend Mrs. Wilkins, whose guides answered numerous questions. Good clairvoyant descriptions were also given, to the evident satisfaction of all present. Sunday next, at 7 p.m., Mr. Portman, trance. Tuesdays, at 8 p.m., seance, Mrs. Mason, by tickets only, from the secretary. July 3rd, Mr. J. M. Dale. 10th, Mr. Cable, of Pendleton.—J. H. B., Sec.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—The seances on Sunday last were well attended, when many felt the benefit of the uplifting influences which attend our services. A plan of work, from a spirit guide, was laid before the assembly, and formed the basis of our evening's deliberations. Next Sunday, spiritual seance, at 11.30 a.m.; Lyceum at 3 p.m.; Mr. W. O. Drake at 7 p.m. Wednesday, public seance, at 8.30 p.m. The annual summer outing to Keston Common, by brakes, on Monday, July 11th, at 9 a.m. Early application should be made for tickets to Mr. W. E. LONG.

CARDIFF.—On May 12th and 13th, Brother E. Wallis treated us to fine, thoughtful addresses at the Town Hall upon "Why Weepst Thou? There is No Death!" "Spiritualism, a Necessity of the Age," and "Spiritualism, a Revelation and Religion." After the last lecture a number of questions were ably answered. We distributed 250 copies of the "Two Worlds" Missionary number among strangers, and trust much seed will have fallen upon "good ground." The meetings were fairly well attended, and the spirit pervading them was instructive and elevating. On May 19th, at our own Hall, the service was conducted by Mr. E. Adams, several strangers being present as a result of the Town Hall meetings. Members' seance afterwards, led by Mrs. Billingsby, who gave several interesting and successful clairvoyant descriptions.—E. B.

LONDON SPIRITUALIST FEDERATION: OPEN AIR WORK, HYDE PARK.—On Sunday last the inclemency of the weather prevented us from holding our usual meeting in Hyde Park, near the Marble Arch. But a quantity of literature was given away by the writer. Helpers are still wanted to distribute a large quantity of literature which we have for free dissemination. It has been decided that the workers and Spiritualists generally of the Metropolis shall be invited to assemble in large numbers in Hyde Park, on Sunday next, 26th inst. Meeting to be held between Marble Arch and Grosvenor Gate; to commence at 3 p.m. Speakers: Messrs. Darby, Rodger, King, Emms, Wyndoe, Bangs, Jones, Brooks, and Wallace are expected. All speakers who will come are cordially invited. The London Federation meeting will be merged into this one.—PERCY SMYTH, Organiser of Open Air Work to L.S.F., 123, Lancaster-road, Notting Hill.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. Webster, 5, Peckville-street, North Melbourne; Canada, Mr. Woodcock, "Waterniche, Brookville; Holland, Van Stratten, Middel-laan, 682; India, Mr. Thomas Hatton, Ahmedabad; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ad., Christiania; England, J. Allen, Hon. Sec. 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, French Correspondent, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace, the last Sunday in each month at 7.15, reception for inquirers; Friday, at 8.15 p.m., for Spiritualists only, the study of mediumship; and at 1, Winifred-road, the first Sunday in each month at 7.15 p.m., reception for inquirers; Tuesday, at 8.15 p.m., inquirers' meeting.—J. A.

It matters little about a man's ways so long as he is righteous in his own knowledge.